

2-7

LIBRARY OF FOLYPTON
JAN 30 1956

Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11: 3, 4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

CONTENTS

QUESTIONS OF THE HOUR	97	MONOGRAPHS	109
NEWS OF THE CHURCHES	102	WOMEN'S DEPARTMENT	114
EDITORIAL NOTES			118

No. May, 1913 5

OLIVE TREES,

A Monthly Missionary Journal.

SUBSCRIPTION PRICE, ONE DOLLAR A YEAR.

Postage Free to All Parts of the World.

Address:

R. M. SOMMERVILLE, Publisher,
No. 325 West 56th Street,
New York.

Cable Address: "Oliytrees, New York."

Entered as Second Class Matter at
Post Office, New York, N. Y.

Officers of the Woman's Missionary Society of Pittsburg Presbytery

President

MRS. T. H. ACHESON, 117 W. McIntyre Ave., Allegheny, Pa.

Recording Secretary

MRS. R. M. PEARCE, College Hill, Beaver Falls, Pa.

Treasurer

MRS. S. R. WILLS, 519 South Ave., Wilkinsburg, Pa.

Cor. Secretary

MRS. HARRY A. FISCHER, 3444 Fleming Ave., N. S., Pittsburg, Pa.

Supt. of Literature and Mission Study

MRS. R. W. WALLACE, 108 Lafayette Ave., N. S., Pittsburg, Pa.

Supt. of Children's Bands

MRS. J. G. CAMPBELL, 1208 Sandusky St., N. S., Pittsburg, Pa.

Thank Offering Secretary

MISS EMMA C. SLATER, 426 Kelly Ave., Wilkinsburg, Pa.



OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MAY, 1913.

5.

QUESTIONS OF THE HOUR.

THE PRAYER FACTOR IN THE WORLD'S EVANGELIZATION.*

REV. R. P. MACKAY, D.D., TORONTO, CAN.

"A praying soul wrapt in godly intercession is God's own masterpiece on earth."

There would be joy in Heaven, and upon earth the "shout of victory," if the forces promised in answer to prayer were released.

The spiritual side of Christian activity requires careful and constant attention. There needs no apology for pressing its claims on this conference, but in doing so, let it first be gratefully acknowledged that there are very many in all the churches, and their number is increasing, who are faithfully seeking the best, who are reaching forth to the things that are before, striving for the prize of the high calling of God in Christ Jesus. With that recognition the following suggestions are submitted for consideration:

1. There exists among the churches at the present time a deepening sense of insufficiency and need. In conferences, public and private, no sentiment finds more frequent expression than this, that

**A paper read at the twentieth conference of Foreign Mission Boards and published with permission of the Secretary, Mr. W. Henry Grant, in OLIVE TREES, because of its timeliness and special excellence.*

the Church, with her present spiritual equipment, is not equal to the requirements of the day. Notwithstanding greatly increased knowledge of conditions in mission fields, and notwithstanding highly developed organization, the Church does not measure up to the opportunities and responsibilities of the hour, and cannot do so without a large accession of spiritual power. So serious a charge so frequently expressed, accompanied as it sometimes is with feelings kindred to despair, should arrest attention and provoke earnest thought. In such a conference as this, dealing with matters of infinite moment, the mere suggestion that we lack the first and highest qualification of our office, should excite humiliation and confession and inquiry.

Is it true that we are not leading, not placing the emphasis where it belongs? If true, what can be done to get the conference and the boards and churches represented in the conference on a right footing, for the campaign in which we are engaged? The inquiry demands speedy attention and frank, conscientious investigation, for eternal interests are at stake.

2. In addition to many promises and assurances in God's Word, there have been given at intervals, down through the centuries, times of refreshing fitted to inspire confidence and arouse expectations. These extraordinary spiritual awak-

enings have been uniformly preceded by extraordinary prayer. Recall, for example, one of the most remarkable of these movements, begun in New York City in the year 1857. It was remarkable in many ways, but especially in this, that it originated solely in prayer. There were no evangelists, but little preaching, interdenominational in character, conducted almost entirely by laymen, without excitement or sensational methods, nothing but men coming together under a great sense of need, and beseeching the Throne of Grace for an outpouring of His Spirit upon a lost world. Prayer was answered, and the outpouring came with results beyond all computation. Eternity alone can reveal how great the results were and what they meant to the world. Are the needs not as great to-day as they were in 1857? And with the need a new urgency in doors open in all lands as they were not open then! They may not be open long, and if closed, decades of disappointment may come to the Church of Christ. If times and seasons mean anything in the administration of Providence and Grace, is this not the time of times when the Church should awake, should "take no rest and give Him no rest until He make Jerusalem a praise in the earth"? We cannot force the divine hand, but we can and ought to fulfill the conditions, and God is not unfaithful who promised, "When the poor and the needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them. I the God of Israel will not forsake them. I will open rivers in high places, and springs in the midst of the valleys. I will make the wilderness a pool of water and the dry land springs of water." Such promises are good for all time. We have with us the wilderness and the parched land and the weary heritage. Are we not all agreed that what yet lacketh is "the

seeking" the importunity that will not let go until the blessing comes?

3. How can the prayer life be cultivated and a much larger number be led to share in this blessed ministry? All recognize the difficulty and delicacy of the problem. One naturally shrinks from the introduction of machinery in a realm so purely spiritual. Machinery is suggestive of practices such as the rosary or prayer wheel that command neither approval nor respect. One writes, "If there is any one phase of the missionary enterprise in which it is possible to make serious mistakes by unwise, over-emphasis and artificial plans, it is in the matter of missionary intercession." That is true. It is nevertheless true that organized effort has been tried to good purpose. What is begun and stimulated by organization may grow into the liberty and freedom of the Spirit. The following methods are in common use:

(1) Specified seasons, such as the "Week of Prayer" at the beginning of the New Year; days or weeks of prayer for young men, for colleges, or in times of crises for some particular mission or country.

(2) Prayer Cycles—so arranged as to suggest the material of prayer, giving intelligence and directness to the exercise of this gift.

(3) Prayer Circles—companies of Christians pledging themselves to prayer in behalf of some department of Christian work in which they are specially interested.

(4) A register kept at the mission offices in which are enrolled the names of special intercessors who have definitely enlisted in this ministry. The maintenance of such a roll implies labor, but if wisely cultivated, might bring abundant reward.

(5) The monthly missionary meeting. One reports, "I have been doing all I could to make the monthly missionary meeting

a real nerve-center in the life of the churches, especially in the way of giving point to intercession by means of fresh information, selected with a view to the promotion of the prayer spirit, as the burning heart of the Church." The monthly concert of prayer for missions has been in the past a source of great power, but it is a cause of regret that it has in some churches largely fallen into disuse.

(6) Monthly magazines are used to this end. One writes, "In our monthly magazine programs for the monthly missionary meeting are published, laying emphasis on prayer for the special objects suggested." Another writes, "Through the department known as the Sanctuary of Missions in our monthly magazine, we endeavor to secure regular definite and intelligent prayer." In addition, the same church issues a quarterly leaflet issued by the Church Prayer League, which works in close communication with the Board of Missions and seeks similar ends.

(7) An hour set apart for daily united intercession in behalf of missions. In some parish churches and in some of the cathedrals in connection with the Protestant Episcopal Church this practice is followed, but the whole membership of the Church is urged to offer intercession for missions at the noon hour. In accordance with this general appeal, at all diocesan and triennial conventions and similar Church gatherings, business is suspended at 12 o'clock noon, to offer intercession in behalf of the mission enterprises of the world.

(8) Conferences on prayer. One such conference, held at New Wilmington, Pa., is reported as exceedingly helpful. It is a two-day conference, held immediately after a summer conference, when time is given over to the practice of prayer. "Those who attend, although, it may be,

comparatively few in number, go away with a new vision and new purpose, and become agents for setting up prayer circles that actually pray."

4. In addition to these methods in common use, what specially concerns this conference is whether there is anything further that it can do to awaken the Church to a sense of responsibility and need. If the purpose of our annual gathering is the consideration of all matters pertaining to foreign mission enterprise, surely this cannot be omitted. It deserves a prominent place in our deliberations. It is suggested:

(1) That in all our gatherings prayer should be a prominent feature. The program should provide for a lengthened period of intercession some time during each day. It is felt that we have not yet lifted our federated prayer life as a foreign mission conference to the same level to which we have lifted other activities.

(2) When Jesus was on earth He did not give Himself to literature or organization, but to the building up of men, and into the hands of these men He put one weapon for the conquest of the world. They should be men of prayer. "If ye ask anything in My name, I will give it." Should not we as secretaries set the example and be known as men of prayer? Should we not be to our missionaries and boards and churches living epistles known and read? Every thought about us should be through force of example, an incentive to prayer. Certainly our appeals will mean little unless we are what we ask others to be.

(3) Every effort should be put forth in farewell conferences with missionaries going out for the first time or returning after furlough, to give the cultivation of their own spiritual life a first place. And to that end much time should be given to communion with God in earnest prayer.

(4) Meetings of boards should be characterized by the same devotional spirit we desire to have present in this conference. It is more than unfortunate, it is disastrous, that the whole time of a meeting of the board should be so crowded with details that they find no time for this, the most important thing. The chief responsibility for the atmosphere of the board must rest upon the officers who have the program in hand, and give direction to the discussions.

(5) The secretaries of mission boards might well take upon themselves the burden of suggesting the promotion of such "moments on the mount" in Synods and Assemblies, Conferences or other gatherings of ministers and Christian workers. It is an acknowledged need, and the proposal would be welcomed if some one would but lead. Who could take prominence in such effort more suitably than mission officials chosen by the Church as specially fitted to deal with the most sacred interests in the Church's care. Such a move would be almost universally welcomed as the want of it is almost universally lamented.

(6) Secretaries are called upon to deliver many addresses throughout their churches. In addition to impressing the duty of prayer, might not such visits be made the occasion of enlisting intercessors who will definitely undertake to share in this ministry?

(7) Might not secretaries have on hand a list of chosen ones, an inner circle, to whom, as to a council of war, they can turn in times of crises or special opportunity, in connection with which a marked manifestation of the power of God is needed and may be expected.

(8) Might not more be done in the production and circulation of literature upon prayer as is being done in connection with other departments of mission

work—not of equal importance? There are on hand booklets on prayer of great value that might be more widely utilized, but the number ought to be largely increased and judiciously circulated beyond the ordinary sales of the Book Room.

(9) The Board of the Methodist Episcopal Church has adopted the following comprehensive resolution: "We call upon the Church to join with us and with the Women's Foreign Missionary Society, in making the coming year a year of prayer, with quarterly meetings for prayer in behalf of missions in every church, and with a noonday prayer circle girdling the earth, a circle which shall unite the strong, the weak, the poor, the rich, the learned, the unlettered, in the holy fellowship of intercessory intercession." So ambitious a resolution is not more ambitious than the occasion demands. May this Board realize that it pays "To attempt great things for God."

(10) The General Council of the Evangelical Lutheran Church of North America is at present preparing a revised Church Book, in which is to be incorporated a number of collects for missions, in order that in the general and public prayers of the entire Church there may be continuously remembered the evangelization of the world.

(11) Let the boards and missionary leaders, and others of kindred spirit, meet and face this supreme problem by themselves, giving the time necessary to harmonize views and reach conclusions. Out of the denominational conferences let there arise interdenominational conferences, through which may be discovered what further steps should be taken to promote this indispensable ministry. "If there is value in united conference for the clearing of our vision and the perfecting of our methods, will there not be some corresponding result if we meet in united prayer?"

(12) Answered prayers in the Old Testament and New have been an inspiration to the Church in all the ages. Might not greater use be made of similar answers in modern missions? A well selected collection of incidents would be of historic value, as well as prove a stimulus to the faith of believers. Prayer life is quickened by anything that creates a sense of the reality of the presence of Him Who is in the midst of the golden candlesticks.

These suggestions and others that may be offered are commended to the consideration of the conference. Again, let it be said that the delicacy and dangers of what may seem mechanical methods is

recognized, but because of difficulties we may not stand still. There is danger in the pulpit, but the pulpit cannot on that account be abandoned. It is to be expected that a method that commends itself to one mind and heart will not appeal to another. There is, however, no difference of opinion here as to the statement that this problem is fundamental—that if the best results to be attained, we must daily return to foundation principles and plant ourselves upon the solid rock of the eternal promise. God uses many instrumentalities, but the greatest of these is prayer—“Ye have not because ye ask not.” “Ask and receive, that your joy may be full.”



Talk to God; let God talk to thee. Do not simply ask; commune. Ask is good, but commune is better. Tell Him everything—thy hopes, thy plans, thy fears. Tell Him all that is in thy heart. Then be still; humble thyself in His presence; let Him tell thee all that is in His heart. Fear not for familiarity. Familiarity and humility make an ideal blending. “Let us come boldly to the Throne of Grace.” Many shrink from this. They do not like intimacy, they say. They are content with a distant acquaintance—just talking terms. But this is wrong. You do not enjoy a walk with a companion if you are only on talking terms. The experience will tire you. One of the richest words in Scripture is the word “fellowship.” Our fellowship presupposes familiarity. Our God is not a hard Master; He is a tender Father. He is not a surly tyrant; He is a loving Friend. He is not difficult to approach; He is easy to approach. He is not severe; He is sympathetic. He is not domineering; He is endearing. God is goodness. God is love.—*Malcolm James McLeod.*



There is an old legend of a subject consulting his monarch as to how he might escape the enticements of the world and become dead unto them.

The monarch ordered him to fill a goblet with wine, and to fill it to the brim. He was then ordered to carry the goblet through the street of the city. An executioner was appointed to attend him, with orders to remove his head if he spilled a single drop. He carried the goblet in safety. Nothing was spilt on the ground.

“What did you see by the way?” asked the king, when he came back. “Did you see the jugglers and gamblers in the market place?” The man replied that he had noticed none of them. His mind had been so absorbed in the immediate task that no thought trailed away to surrounding distraction.

“So,” said the monarch, “learn thy lesson. Become absorbed in God, His greatness, His goodness, the doing of His will, and thou shalt be dead to the enticements of the world.”—*Dr. J. H. Jowett.*



Love comes and grows through serving, not through being served.—*Trumbull.*

NEWS OF THE CHURCHES.

ABROAD.

Cyprus, Larnaca.—In a personal letter dated March 12, 1913, Mr. J. F. Carithers gives some items:

After our long ocean voyage, we are at last able to settle down for a little while among our friends. I arrived at Larnaca Sabbath, March 9, and sent most of my baggage on to Mersina under the care of Miss Mearns. According to the boat schedule, she would reach Latakia this morning. When we arrived at Beirut we found that Dr. Balph had left instructions for Miss Mearns in the hands of Mr. Freyer. Mr. Freyer was very kind and obliging. He sent on messages to Mersina and Latakia as to the time of the boat's arrival. We learned from him that Dr. Peoples and family had started for the homeland two weeks before.

The weather at Larnaca is delightful at this time of the year. All the workers are well, and the work itself is in full swing.

I am getting much help by attending the different classes and investigating the kinds of text-books used here.

It might be of interest to you to hear a few details of our trip. The first three days out of New York the weather was quite calm, but on Tuesday, February 4, we had a bad storm. The wind blew at the rate of eighty miles an hour, and the Sant' Anna rolled considerably in a huge sea. I was rash enough to be out on deck. The ship made a bad lurch once when I did not have hold of a support. I slid across the deck against an iron beam, hurting my knee and cutting my forehead open for about two inches. I paid the penalty for such carelessness by lying in my bunk three days.

We arrived at Naples on schedule, Fri-

day, March 14. Miss Mearns had not secured a passport before leaving the United States, because she had not been informed that she needed one to enter Turkey. We talked the matter over with Miss Powers and decided that it would be best to wait in Naples until we could secure at least an emergency passport. I also needed to have my passport viséed by a Turkish consul. The American consul was a little dubious at first about securing an emergency passport, but at last told us to fill in the application and the passport could be made out by the Ambassador at Rome. This necessitated a wait that would make us miss connections at Brindisi. The next best connection that Cook's would give us was the French line, leaving Naples Saturday, February 22. They strongly advised taking first class accommodation on account of the ladies. I was glad afterward that we took them. Miss Powers was quite sick with a cold at Naples. The Senegal has been running for over forty years, and first class accommodations are none too good. During our stay at Naples we secured good quarters in the Pension Baker at \$1.50 per day. The Senegal encountered a bad storm between Naples and Piraeus. She is a long, narrow ship and rolls dreadfully. About midnight the rudder chain broke, thus adding to the confusion for an hour or two. The boat steadily lost time, because of the mines in the Smyrna harbor and the Dardanelles. We arrived at Larnaca just four days late.

We would have arrived just two days later if we had waited another week at Naples, and had taken the Austrian Lloyd, but the hotel expenses would have brought

the total to about the same. Constantinople is very quiet now; in fact, all the coast towns seem to be in a peaceful state.

I hear there are a few cases of smallpox in Mersina, so as a matter of precaution, I was vaccinated by the doctor in Cyprus. I expect to take the Austrian Lloyd, going to Mersina a week from next Monday.

China, Tak Hing.—Our readers will welcome the following letter from Miss Ella Margaret Stewart, dated January 31, 1913:

It is almost a month since Miss Huston informed me that they would depend on me to write the January letter to OLIVE TREES. I have neglected it until this last day of the month, hoping for an inspiration. The letter itself will be a witness that I waited in vain.

It is now nine weeks since Miss Adams and I first landed in China. The time has passed very quickly, and my attitude toward many things has radically changed in that time. I fear you will think me a very poor missionary, if I tell you my first impressions of China. Honesty, however, forbids me coloring the picture, and perhaps the facts which I will record later, may help to atone for my first sin.

We reached Hongkong on Friday, November 29. Since it was impossible for us to get to Tak Hing before Sabbath morning, and boarding in the city is beyond the average purse, Mr. and Mrs. Mitchell invited us to accompany them to Cheung Chau to stay over Sabbath in their summer home. I do not know what idea folks in general have of this island and of our missionaries' homes there; but I do know that the impression which I had has been completely changed. I confess—with humblest apologies to the owners—that I had always thought it rather extravagant for missionaries to put money in summer homes. For the benefit of those who may

be laboring under the same illusion, I am going to tell the facts as they appear to me now.

In the first place, we all know that sad experience has taught our missionaries the absolute necessity of leaving the interior during July and August. The sea breezes alleviate the intense heat to some extent. To be near the sea you must do one of four things: pay \$90 or more a month for American boarding in some hotel, live in a native house, build your own house, or trust to Providence to send some missionary home on furlough, who has a house that a dozen or more people will wish to rent.

In the second place, these houses are simple stone cottages—must be built of stone or cement to withstand typhoons—of two, three or four rooms, with bare cement floors, whitewashed walls and such furnishings as are absolutely necessary. While I have never been used to luxuries and was not expecting to find them in China, I must say that the houses, both on the island and here at Tak Hing, struck me as very cheerless and not at all like real homes.

Again, I found that all of our workers do not own such houses, and incidentally learned that the most of those that have been built were erected by means of money which was earned before their owners came to China. Those missionaries who have children to support and educate, and who, by the way, need houses worst, are compelled to take their chances on the renting proposition. Our three days' visit on the island, with nothing to do but wander around, and use our eyes and ask questions, furnished us with the above information.

Tuesday found us back in Hongkong, ready to start up the West River. It was rather cool the morning we reached Tak Hing, but our reception was quite the

contrary. We were sorry to part with Mr. and Mrs. Mitchell, but they were so anxious to get back to Do Sing and the work there that we couldn't persuade them to stop twenty miles away. However, as I intimated before, we fell into good hands. Dr. Wright, Rev. J. K. Robb and Rev. Taggart came out at 3 A. M. to meet us and our baggage. By us I mean Miss Adams, Miss Huston—who was returning from the hospital—and myself. We reached the Koonungs' (single ladies) house while it was still dark. Miss Robinson very kindly insisted on "tucking us in" for a morning nap, but I don't think we slept much. The day was not far advanced before we had been greeted by all the foreigners in Tak Hing, and we shall not soon forget that first morning. During the afternoon we visited the girls' school and took in things generally.

Friday, we received an introduction to our Chinese teachers and their famous language. Then our troubles began. If I had not become accustomed to meeting "stone walls" at home, I certainly should despair of ever climbing this one. My greatest comfort is that the One in whose interest we have come to China has never failed me, and that He is willing to use very weak vessels in His service. I am thankful, however, that we have such able workers in charge of the field now. While I had both read and heard much of the need and opportunity for work in China at this critical time, I find them even greater than I had dreamed.

Dr. Kate McBurney and Miss Huston have taken us newcomers out for a number of walks. You would have enjoyed watching the procession as we went through some of the outlying villages. Men, women and children turned out to see us and the children followed for quite a distance. The crowds were often very friendly, and at different times we re-

ceived invitations to enter the homes. Dr. Kate is a masterhand at managing a crowd. She is always ready and able to talk the "doctrine" to the older folks, while Miss Huston teaches Scripture verses to the youngsters. Miss Adams and I feel very helpless in such situations, but we try to use our eyes and ears, and also silently ask the Giver of all wisdom to direct those of our party who can converse in this strange language.

There is a fine old temple just at the edge of one of these villages, where we have had several large informal meetings. No one seems to object, and a crowd will gather any time we go and sit down on the temple steps. Some come to worship the idols and then stop to listen to Dr. Kate's explanation of the one true God and His Son, our Saviour. She never leaves without telling them about the Sabbath and inviting them to come to the chapel to hear more of the truth. (Miss Huston is our interpreter.) I always come back from such a trip wishing that I had the ability and time of ten people. It would take both, if one were to follow up the advantages gained by such gatherings. Some are not quite ready to come to the chapel, but would gladly welcome workers to their homes.

And such homes! I thought I had seen both dirt and poverty, but I have come in contact with more of both in one day in China than I ever saw in America. I must confess that my first sights of Chinese streets and homes—yes, and people, too—filled me with the greatest repulsion. While my attitude toward the first two has not changed, it has intensified my longing to help those who know nothing better in this life, and hope for nothing better hereafter.

Since this is the annual holiday time, many women and children are coming to call and to see both the foreigners and

the foreigners' houses. As I said before, the interiors of the houses here lack that cozy cheer which we prize in our American homes, but they must seem like heaven to the Chinese. There isn't much that escapes their eyes, and their faces show both surprise and pleasure. They ask numerous questions, but are very willing to answer the same if you return the compliment. Chinese women and girls are optimistic about one thing at least. If you very properly ask, "Have you a husband?" you are sure to receive one of two answers: "Yes" or "Not yet." Any other answer to the same question seems unintelligible to them, so we Kooneungs are compelled to be optimists, too.

I did not learn any fixed limit for the length of these monthly letters. I fear, however, that I have disregarded the saying that "enough is enough," so will close with a plea for your prayers in behalf of us who are studying, and for all of God's workers and work here. I also wish to thank you personally for OLIVE TREES. We folks out here read it almost as eagerly as we read our home letters.



Miss Dean has something to say to OLIVE TREES about her return to China:

Our good ship arrived in Hongkong early this morning (February 20, 1913), after twenty-four days' plowing through the trackless deep. You will be glad to know that we had a splendid voyage; in fact, Captain Davison said it was a remarkable passage for this time of year. We are grateful for the loving care of our Heavenly Father.

Among the passengers were thirty-four missionaries, eighteen of whom were Canadian Methodists going out to Sze Chuan Province, West China. This party will not reach their stations for three months after leaving Shanghai. It was very interesting to hear of the progress being

made in the extension of the Kingdom in other parts of China. They seem to be doing intense work in Sze Chuan Province, endeavoring to meet the present crucial moment in New China.

I was glad to have Mrs. Duncanson, of the Canadian Presbyterian Mission in Kong Moon, a traveling companion to Hongkong.

Kind letters of welcome met me in Japan and Shanghai, and Mrs. A. I. Robb greeted me as I landed. It is good to know that Dr. Robb is making rapid recovery from his recent operation. They will certainly be sadly missed, as they leave on furlough, but we know it will mean great blessing to themselves and the Church at home.

Mrs. Robb and I are leaving to-night for Tak Hing, going via Canton, and will reach home Saturday morning. Great is my anticipation. Will write again after my arrival in Tak Hing.

China, Do Sing.—We are glad to give our readers a letter dated March 4, 1913, from Mrs. Lena Wilson Mitchell:

It is three months since we came home, and so many things have occurred, we feel as if it were still longer time. The day we arrived we were met with sweet (?) strains of music, and learned that one of our neighbors was bringing his bride home that day. A few days later another young man was married. At each wedding we were entertained for three days and three nights by what the Chinese call music. Our friends in America might wonder why weddings disturb the peace so much, but if they could experience a Chinese wedding once, with all the heathenish noise and worshipping of idols, and have to close all the windows and doors in the house to be able to carry on any conversation, they would know why we are not anxious for weddings.

Smallpox has been quite prevalent for several months, and there have been several cases among our closest neighbors. One morning we were awakened before daylight by some persons wailing, but it did not sound like the usual hired mourners at funerals. We were sorry to learn that the people across the street had lost their baby boy, who was almost one year old. It was the mother's voice we heard mourning for her youngest child as they carried him away before daylight and buried him. The hurried burial was not because the baby died of smallpox, but it is the custom of Chinese to bury children at once, without even putting them in a coffin. There are no new cases of smallpox that we know of, but many children are suffering from the results of the disease. The Chinese are so careless and sometimes the children's eyes are affected and some lose their eyesight entirely.

We were vaccinated and I proved that the vaccine was good, but did not suffer much discomfort.

The Chinese New Year celebrations were not as elaborate this year as usual, but they managed to keep up enough noise here, part of which we escaped by going to Tak Hing for a few days. Following the New Year the people of Do Sing had a dragon parade and worshipped idols for several days. They had five dragons, which were made of different colors of silk. It took twenty-two men to carry each dragon. Men carried idols, which the people worshipped as they passed their homes. There were several bands, and people dressed in all kinds of gorgeous clothes and false-faces, etc. Quite a number of men and boys rode ponies, but most of them walked. It took the parade forty minutes to pass our house, and a great part of it was not out on account of the rain. The next day they left town early in the morning and

went to a city north of us and came back late that night. The third morning they went out quite a distance west of Do Sing and did not get back until late that night. Surely some were footsore and weary after three days of travel like that. I was impressed with the fact that a good many people in our vicinity still worship idols, but their whole-hearted worship makes me think they will make good Christians when they come to believe in the true God.

Great crowds of people came in from every direction to see this parade, and I thought it accomplished one good thing, and that was to get the people out for air and exercise. While they were so greatly interested in this idol worship and sight-seeing, our doors were wide open, and opportunity given to hear the gospel.

The meetings on market days I think are quite helpful, and many are interested. There have been several applicants for baptism.

We borrowed a Bible woman from Tak Hing, and visited homes in the town and some country villages, where we held meetings and taught the children Bible verses. We were welcome in most of the homes, and the people seemed glad to listen while they worked. The woman's school opened last week, and the Bible woman returned to Tak Hing, but will give us a part of her time, and we hope to keep up the house-to-house visiting with and without her, for we think this work quite necessary if we are going to reach the women.

A Yung, one of our most faithful Sabbath school scholars, entered the girls' school at Tak Hing last week. She is a very fine little girl, and we are quite pleased that she is permitted to be under the Christian influence of the school.

A card from Dr. Robb yesterday reported him improving as rapidly as could be expected. In another month they will

be leaving us for America. We will miss them very much.

Mr. Burkwall, agent for the British and Foreign Bible Society, of Canton, was with us yesterday, and went to Tak Hing to-day. It is through him we get most of our Chinese literature.

Hongkong, Matilda Hospital.—We received a personal letter from Dr. A. I. Robb, dated February 24, 1913, which we pass on:

Dear Brother Sommerville:

Your letter of early in January reached me here in the hospital two days ago, and I can only write a word in reply. I am happy to report excellent progress since the operation. The stitches were removed yesterday, and I will be allowed out of bed in a few days, and hope to be allowed to go home in ten days or so. They have been wonderfully kind to me here. Mrs. Robb stayed in Hongkong, and was allowed to see me nearly every day, and went back home four days ago quite content that I was out of danger and will soon be well. Miss Dean arrived in Hongkong on Wednesday, or rather at 1 A. M. Thursday, and she and Mrs. Robb went home together. We have engaged passage to Seattle on the *Empress of India*, sailing April 5, and will be in Seattle by the 28th if all is well. I wish you could meet me there with a letter that will enable me to secure rates to Topeka, where I wish to go first; or if Mr. Carson can secure transportation for us, it will be quite as welcome to me.

The intermediate steamers have all raised their rates to £36, except the *Monteagle*, which is £31; but unfortunately it sails soon, and I will not be well enough to take it. The missionary rate on the first class steamers is £34. Cheaper rates can be had on some Japanese steamers, but they are small, and with no white officers, and the Boards who have tried them have not repeated the experiment, as people ended their voyage tired out and depressed. I cannot help some disappointment at being sent home in this fashion. I had my heart set on staying a full term, but the doctors are inexorable, and my judgment says they are right. If the Lord permits I hope to meet you at Synod and will be glad of opportunity to converse with the Board on several subjects. I am very glad since it had to be that my operation came so quickly that the word of it and of my partial recovery went home in the same letter, saving my friends a period of suspense. Remember me to Mrs. Sommerville. I am glad, since you have given up the work, that your congregation again has a pastor and so able a man as Mr. Samson. I hope you will continue your connection with the mission work, as I can hardly imagine how we will do with any one else for correspondent.

I am unable now to say anything about Lo Ting and the Leung Kwong council which I attended in part, but will, I hope, have some definite plans and important facts to recite when I see you.

Sincerely your brother,

A. I. ROBB.



The very worst calamity, I should say, which could befall any human being would be this—to have his own way from his cradle to his grave; to have everything he liked for the asking, or even for the buying; never forced to say: "I should like that, but I can't afford it; I should like this, but I must not do it." Never to deny himself, never to exert himself, never to work, and never to want. That man's soul would be in as great danger as if he were committing great crimes.

—*Charles Kingsley.*

AT HOME.

Kansas, Winchester.—The Ladies' Missionary Society of the Reformed Presbyterian Church offer this tribute of love and respect to the memory of Mrs. J. F. Curry, who peacefully fell asleep in Jesus February 18, 1913. Mrs. Curry was truly a devoted Christian woman, blessed with the gifts of humility and patience in all her afflictions, which came repeatedly during the last few years of her life.

She was a faithful member of our Society and was always present when health permitted. She was chairman of our flower committee, and many a heart was made lighter by the flowers she distributed. As a friend she was faithful and true. Her patience and humility were beautiful. She was childlike under trial, and recommended the religion of our Lord Jesus Christ in the way she bore her suffering without a murmur.

We feel assured that our sister, who was "faithful unto death," has received the "crown of life."

To the bereaved family, at whose fire-side now stands the vacant chair of the loving and faithful mother and wife, we extend our tender and loving sympathy in this their hour of great sorrow, commending them to our dear Heavenly Father, Who doeth all things well. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

MRS. T. C. WEIR,

MRS. JOHN ADAMS,

MRS. J. R. SMITH,

Committee.

Pennsylvania, Parnassus.—It is with deep regret that we record the death of our brother, Archibald Bole Copeland, senior member of our Session and the last member of the first Session of this Parnassus Congregation, whom God called to his eternal home on Sabbath evening, February 23, 1913.

We record with joy and thanksgiving that he early in life professed faith in Jesus Christ and gave his long life to the services of the Master.

He was devoted to his church. He took great delight in the services of the house of the Lord, attending the meetings of divine worship, both preaching and prayer meeting services, until too feeble to leave his home. A fine singer, he rejoiced in singing the songs of praise and faithfully led the congregation in singing for sixty years.

He was very active in the work of national reform, and put forth earnest and consecrated effort to every movement that sought to exalt Jesus Christ to His rightful place in our land.

We extend our sincere sympathy to his beloved wife and all his family and loved ones, and we commend them to the God of all grace, bidding them "that they sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

ROBERT PARK,

M. G. EUWER,

J. M. CLARK,

Committee.



No one is warranted in neglecting to use the physical means of recovery, so far as these are obtainable, but to ease the mind and comfort the heart by calling to the memory precious extracts from the Word of God conduces to that calm which assists, if in itself it does not produce recovery.—*New York Observer.*

MONOGRAPHS.

ARE WE DOING OUR BEST?

There are boards of directors who keep from the stockholders a knowledge of the business. They forget that a person with even one share of stock is partner in the concern, and is entitled to know just how the company stands financially. In church affairs each member is a stockholder and is entitled to know how, and for what purpose the money is being expended; the state of the treasury; the balance; the deficit. He should know with absolute certification that the money contributed went into the work as he directed.

Our Church is carrying on a great work in missions—great considering her membership and resources. The state of the mission treasury is therefore a matter of interest to all.

GENERAL STATEMENT.

As a general statement, we are not keeping up with the expense in the Syrian Mission by about \$9,000 a year. This is not such statement as a member of a board of directors likes to make, but all contributing partners are entitled to the information. We are running back about \$9,000 each year in the Syrian Mission. Would the reader note carefully the following figures: At the close of the fiscal year, April 30, 1910, the Syrian Mission showed a balance of \$6,848.71. The reason for this balance, instead of an overdraft of \$1,450, was because the change of the missionary year from March 31 to April 30, caused two payments of the Andrew Alexander bequest of \$2,500 each, and two dividends from the David Gregg bequest of about \$2,900 each, and two dividends from invested funds—about \$2,700 each, to be included in the receipts for the fiscal year 1910. More than \$8,000

came into the treasury 1910 through the change of the missionary fiscal year. The unobserving contributor would suppose contributions for the year 1910 were very large. They were not. Heretofore, when the Board reported to Synod an even balance or a small deficit, the Board was sure the money above referred to would, during April or May, come into the treasury to carry on the work in the summer and fall seasons, during which time little money is usually received. But when the Board *now* reports an even balance or a deficit, the summer and fall seasons have to be financed as debts against the treasury. And by the time collections arrive the money has to be poured into the debit account. There is but one fund now at the disposal of the Board to draw from temporarily, and it will not last long when the deficit aggregates \$9,000 a year.

The fiscal year 1911 ended with a balance of \$11,931.48. This balance was not because of large contributions; but because of legacies. Some years legacies are large; some years not so large; some years almost nothing. However, it is usual for at least several hundred dollars to find their way each year into the treasury. A large legacy left the balance in Syrian Mission treasury, 1911, at \$11,931.48.

At the close of the fiscal year 1912, the Syrian Mission showed a balance of only \$1,746.48. The large legacy received in year 1911 was all used except the balance just named. In other words, the receipts did not meet the expenditures, 1912, by \$10,185.

The fiscal year for 1913 has not yet ended, but up to March 24, eleven months, the treasury showed expenditures over receipts to be \$13,563.38. But dividends from the David Gregg bequest, interest

from endowment funds, and possibly ninth payment of the Andrew Alexander bequest will come into the treasury during April. The first two are certain and will reduce the deficit to about \$7,794.38. Also, moneys in greater or lesser amounts come into the treasury from congregations and individuals during April.

To cover the deficit the Board instructed the treasurer to carry over to the current account the whole of the semi-centennial fund remaining, \$5,924. This theoretically reduced the overdraft to \$1,870, but at the expense of a reserve fund of nearly \$6,000, which is now extinguished.

The purpose of these figures is to awaken us who are stockholders in the concern to the consciousness that we are not keeping up with the expense in the Syrian Mission. We are running behind thousands of dollars each year. We should bear in mind that in the extinction of the semi-centennial fund there is, if the writer has not misread, but one other fund that can hereafter be used to extinguish deficits—the D. J. Shaw bequest, which now has \$13,899.77. Not a few would regret exceedingly to see that fund used in this way, and feel strongly that it should go into something permanent, as a building, or property. It is a matter for regret that the Andrew Alexander bequest, eight of the ten payments of which have now been used, is not to be represented in some building or property for the generations to come. In Mersina, the Church is using rented property. To save the D. J. Shaw bequest from going into the current account, we must provide more money, for we are running back about \$9,000 a year.

CONGREGATIONAL COLLECTIONS.

The reader will probably be interested in the congregational collections for a few years past, as these indicate the portion of the Lord's tenth which goes into the Syrian Mission treasury: 1906, con-

gregations contributed \$8,137.62; 1907, \$8,256.96; 1908, \$8,624.23; 1909, \$7,464.51; 1910, \$10,819.46; 1911, \$9,441.16; 1912, \$9,646.14. But the congregational collections, 1903, were \$11,724.05. This seems to suggest that while probably more money is contributed now than in 1903, larger amounts go under "special contributions," and a smaller amount goes into the congregational treasury. Whether this method of contributing to the Lord's work is better or less advantageous in final results it is not the purpose of this article to inquire.

During the last few years, including this year, about \$6,000 semi-centennial fund, \$15,096.94 of a temporary investment fund, and \$11,610 in bequests, have been put into the current account of the Syrian Mission. These figures do not include the smaller bequests—more than \$2,000 in small bequests, 1912. These funds, aggregating more than \$30,000, are now extinguished. There is just one fund left—the D. J. Shaw, of \$13,494.92—and unless things change in another year, serious inroads will be made upon it.

Our contributions for the Syrian Mission should be increased.

F. M. FOSTER.

New York.

THEY OPENED THEIR TREASURES.

They - - - saw the young child with Mary His mother; and they fell down and worshipped Him; and opening their treasures, they offered unto Him gifts; gold, frankincense and myrrh.

He sat down over against the treasury, and beheld how the multitude cast money (Gr. copper) into the treasury.

The wise men had seen His star in the east and had come to worship Him. They saw the young child. They had a vision. Did they see, merely, "He that is born King of the Jews," or—by the eye of faith

—the child who would grow to manhood, live a life of humility and suffering, bearing our infirmities? Did they see in Him the One who would save His people from their sins? Did they see the crucified Saviour, the risen Lord, the glorified Redeemer? How much they were permitted to see we cannot tell, but they saw Jesus and it was a vision that touched their hearts. They worshipped Him, offering their gifts. Nothing they possessed was too precious to lay at His feet. They opened their treasures, they had nothing to conceal. All that they had belonged to Him; they made no reservation. They gave their best; gold, frankincense and myrrh. It was a vision that changed their lives; "they departed into their own country another way."

"He sat down over against the treasury and beheld how the multitude cast copper into the treasury," but the multitude did not see Jesus. If they noticed Him at all, it was as a man sitting in a group of men. A group like any other group. To their eyes He was a man like any other man. They saw no vision. "Their eyes were holden that they should not know Him." The multitude cast their copper into the treasury. With one exception, their gifts were not of their best, "they all did cast in of their superfluity." That which they did not need. Not gold, but copper. Not their treasures, but their small change. A copper assarion, cast into the box (II. Kings 12, 9), would ring as loudly as a denarius of silver or a shekel of gold.

One cent a day. During the year ending April 30, 1912, we contributed one cent a day per member to foreign missions. The widows have contributed their mites; but it cannot be that the Covenant Church has opened its treasures. Have we a clear vision of the risen Lord, who gave us the command to preach the gospel to the whole creation? Can we sincerely

say, "Sir, we would see Jesus?" If we offered that petition, would we not receive the answer, "Ye know not what ye ask. Are ye able to drink the cup?" Would we be able to endure the change that would take place if our Lord Jesus Christ revealed Himself to us? Would we not cry out, "Depart from me; for I am a sinful man, O Lord"?

March 25, 1913, the Syrian Mission fund showed a deficit of \$13,563.38. To meet this we can look for about \$5,700 from invested funds in the hands of Synod's Board of Trustees. This will still leave a shortage of \$7,800. The important point is this: We started the year with a balance of \$2,062.29. Add this to the above and we have \$9,862.29, which means that we as a Church have not met the running expenses of the Syrian Mission by nearly \$10,000.

The treasury closes April 30. What will we do with this deficit? He sat down over against the treasury.

S. A. S. METHENY, Treas.

No. 617 North 43d St., Philadelphia.

LEPER MISSION NEWS LETTER.

The U. S. A. Committee of the Mission to Lepers in India and the East, of which Dr. William Jay Schieffelin, New York, is chairman, and Mr. Fleming H. Revell, the New York publisher, is treasurer, announce that Miss Bertha G. Johnson, formerly engaged in work under the Presbyterian Foreign Mission Board in India, has been appointed as traveling secretary. Requests for her services should be addressed to 105 Raymond Street, Cambridge, Mass.

Dr. John R. Mott, a few days after his visit to Allahabad, India, wrote: "I was deeply impressed by my visit to your Naini Leper Asylum, both by the remarkably efficient management of the asylum and by the spirit of the inmates.

To my mind the work which you are doing in this direction is one of the finest illustrations of splendid Christianity and of Christ-like service which I have witnessed in my travels. I pledge you my sympathetic and hearty backing."

The completion of the Kwang-ju, Korea, Asylum, made possible chiefly by gifts from U. S. A. donors, is just reported. Already the building is taxed to its utmost with a group of lepers that Dr. Wilson, the superintendent, says are most grateful for their new surroundings.

Dr. McKean, of Siam, reports progress in the new leper asylum buildings there, adding that sixty-seven lepers seem very happy, and a number are asking for baptism. Dr. Mason, who has been associated with Dr. McKean in the American Presbyterian Mission in Siam, will spend a few weeks in America as part of his furlough.

Mrs. Wilbur F. Crafts, of Washington, D. C., has an interesting story in the last issue of the *Camp*, telling of her visit to a colony of lepers in Iceland.

The *Camp* for January also contains a brief account of a visit to the Louisiana leper colony by the secretary of the U. S. A. Committee, from which it is discovered that more than half of the lepers in this home are native born.

The Mission is now responsible for the maintenance of fifty-two asylums for lepers in China, Ceylon, India, Burma, Japan, Siam and Korea, and of twenty homes for untainted children of leprosy parents. Thirty other stations are aided by grants of funds, by Christian teaching or by support of lepers.

Twenty-seven of these asylums for lepers are managed by missionaries under U. S. A. foreign mission boards. Work in these stations alone costs the Mission to Lepers \$37,000 annually. Of this amount, less than half has been secured in

any single year from donors in our own country, the balance coming from contributors living in Canada and Great Britain. The economy of management is shown by the fact that a gift of \$25 will support a leper a year in one of the asylums, and even a single dollar will support a leper two weeks.

THE STORY OF HAWAII.

The story of Hawaii, its transformation from a land of savages to not only a civilized but a Christian one, reads like romance instead of the unvarnished truth that it is.

On January 18, 1778, Captain Cook, an English navigator, with his two armed vessels, the *Resolution* and the *Discovery*, entering the great water highway known as the "Crossroads of the Pacific," sighted a palm-fringed island, and a little later two more. He at once concluded that he had discovered a group of islands as yet unknown to the civilized world. He landed on one of the islands and found it inhabited by man-eating savages; but so great was their awe of the white ships, so deep their superstition concerning them, that they quietly allowed the bold navigator and his sailors to land. They were looking forward to the return of their great god Lono, who, according to their tradition, had sailed away years and years before, promising to return on an island with tall trees and many strange animals. So they took the tall masts of Captain Cook's ships to be the trees; and as there were dogs, goats and other animals on board, the illusion was complete.

They treated the Captain as though he were the god whom they expected. The sailors, whom they regarded as his attendants, were overwhelmed with attentions. Even the king took part in the demonstrations. He presented Captain Cook with six beautiful cloaks made of

the rich yellow feathers of a tiny bird which bore only two of these feathers in each wing. The cloaks were estimated to be worth a million dollars.

In order to further his own plans, Captain Cook encouraged the deception. He permitted the natives to treat him as though he were their god Lono—a step that in the end cost him his life. He pressed them too far, demanded too much, and soon dissatisfaction arose. Finally the sailors carried away for fuel the palings around the sacred temple. This deeply incensed the people. Shortly after one of the sailors died. The natives were by this time fully aroused. They said: "These creatures are not immortal; they die like ourselves." An encounter took place between the sailors and the natives, during the progress of which Captain Cook was fatally wounded. The natives were much disturbed by this, for they had not intended to do him harm. They were finally induced to give up the remains, and they were buried at sea by his men. In 1874 a monument was erected in his memory by the British sailors on the largest island of the group, Hawaii, which he discovered in the fall of 1778.

There are in all some ten or twelve islands. When Captain Cook discovered them, he named them Sandwich, for the High Admiral of England; but the native name for the group was "Hawaii-nei." All now have the name of the largest island, Hawaii.

The main island is ninety miles long and about seventy wide. Honolulu, the capital of the islands, is on Oahu, the fourth of the group in size. It is beautifully situated and has a magnificent harbor, into which vessels of the largest size find easy entrance. Honolulu is two thousand miles from San Francisco.

The first missionaries to Hawaii were

sent by the American Board in 1819. They sailed from Boston on October 17, but did not reach Honolulu till March 31, 1820. There the great news met them that the old king, Kamekama, was dead and idol worship had been overthrown. Thus they found the islands ripe for the gospel. The new king declared his friendliness. He even came aboard to welcome them. But afterward he proved quite treacherous; and, despite the bright beginning, the missionaries had to endure many hardships, to pass through "fiery trials," to face numerous perils ere the gospel seed began to grow.

In 1822 other missionaries came. Soon thereafter the revival flame broke forth with such warmth and power that even the missionaries themselves were astonished. So great were the crowds that flocked to the mission services that the chapels could not hold them, and open-air meetings had to be held. The missionaries were given little time for rest or sleep. Even their houses were thronged with anxious, inquiring ones, eager for the gospel story. Many traveled long distances to hear the message. The old and the sick, the lame and the blind were brought. For years the gospel flame continued to spread, running as a wave of fire throughout the islands. During the six years of its greatest power fully twenty-seven thousand souls were added to the Church. Through the forty years that followed, so steadily did the gospel flame continue to burn, that out of a population of one hundred and thirty thousand, one thousand a year, on an average, became confessors of Christ. Truly throughout all missionary annals there is no more wonderful story than this.

Hawaii was annexed to the United States by resolution adopted by our Congress, July 6, 1898.—*Young Christian Worker.*

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. MARY E. METHENY.

MORMONISM, THE ISLAM OF AMERICA.

CHAPTER III.

ORGANIZATION AND METHODS OF THE
MORMON CHURCH.
ORGANIZATION.

I.—Religious—

1. The Melchisedec Priesthood — officials.
 - (a) Apostles.
 - (b) Patriarchs.
 - (c) High Priests.
 - (d) Seventies.
 - (e) Elders.

II.—Secular—

1. The Aaronic Priesthood.
 - (a) Bishops.
 - (b) Priests.
 - (c) Teachers.
 - (d) Deacons.
2. Presidency.
 - (a) Three High Priests.
 - (b) Twelve Apostles.
 - (c) Seventies.
3. Foreign Ministry.
 - (a) Twelve apostles.
 - (b) Quorums of Seventy.
4. Home Ministry.
 - (a) High Priests.
 - (b) Elders.
 - (c) Lesser Priesthood.
5. Presidency of Stakes.
 - (a) Patriarchs.
 - (b) High Councilors.
 - (c) Bishops and their Counselors.
6. Educational.
 - (a) Sabbath Schools.
 - (b) Young Men's and Young

Women's Mutual Improvement Societies.

- (c) Religious Classes.
- (d) Academies.
- (e) Deseret University in Salt Lake City.

NOTE—The three High Priests of the Presidency have all power, civil and religious. Under them the Apostles labor, and the Seventies under these.

METHODS.

1. Propagandism.
 - (a) Every member must try to convert all with whom he comes in contact.
 - (b) Proselyting: few converts who have not been members of other churches.
 - (c) Missions at the expense of those among whom they work.
2. Colonization. In this way they gain political power.
3. Formation of business organizations.
4. Sending girls to Eastern colleges to do away with prejudices against the Mormon religion.

From the foregoing it will be seen what a complicated system that of Mormonism is, and in this lies one of the differences from Islam. The religious system of the latter is very simple. The civil law is based on the Koran; Church and State are one. The Sheikh-el-Islam is the highest officer. The Mufdi is an expounder of the law; next to him is the Mullah, a superior judge; and below him is the Kadi, an inferior judge. The religious and the civil officers are the same. Mormonism also claims civil power, but in a more veiled manner. For conven-

ience, I have put the whole of the Melchisedec priesthood under the head of religious officials, and those of the Aaronic under the secular. As a matter of fact, they interlace at various points, but we are told that the Melchisedec has the most to do with the spiritual; the Aaronic with the temporal. There are such a multitude of both that it is said there is scarcely a male member of the Church who does not hold some office in it.

In the outcome the spiritual merges in the temporal, for though the ultimate aim is the peopling of worlds in the future life, the present purpose and result is to gain as much wealth and power, political included, as possible in this world. Like the prisoner of the Vatican, the first president of the Mormon Church claims dominion over all potentates, and takes every means to make his claims real. Thus we have a trinity of lords of the world—the Pope, the Sheikh-el-Islam and the head of the Mormon hierarchy.

JUNIOR DEPARTMENT. OUR MISSION IN SYRIA.

SUBJECT: THE STORY OF THE SOWER.
(*Matt. 13, 3-8.*)

Readings: Why Christ spoke in Parables, *Matt. 13, 10-16*; Wayside Hearers, *Matt. 13, 18-19*; Stony Ground, *Matt. 13, 20-21*; Thorny Ground, *Matt. 13, 22*; Seed Sown on Good Ground, *Matt. 13, 23*; The Seed We Sow, *Gal. 6, 7-9.*

There are a number of our missionaries home for a rest. This makes the work heavier for those who are left. Let us pray for strength and support for them. Also some of our workers are greatly broken in health. Let us pray for a return of bodily strength and that they may be much benefited by their rest.

Some of our workers are on the deep ocean. Pray for a safe and pleasant voyage for them. ANNETTE G. WALLACE.

A WORD OF ENCOURAGEMENT.

It may perhaps interest some of my old Covenanter friends to hear that my daughter and I are now quite near neighbors to those who, in Syria, have gone out in obedience to Christ's command, "Go ye into all the world and preach the gospel."

I think I have a word of encouragement to pass on to you who by your prayers and your liberality have for so long supported that faithful band.

We went out in 1910 to the Pressly Memorial Institute in Assiut, two hundred miles up the Nile, from Cairo, the U. P. Mission. We have three hundred girls, over half of whom are boarders. Of our eighteen teachers, four are Syrians. In all the girls' schools of Egypt with which I am acquainted, Syrian teachers make up about this proportion. The Egyptians, as yet, are very reluctant to allow their daughters to become teachers. On the other hand, the Syrians have many excellent qualifications for the teaching profession. They have organizing and executive ability; they are tasteful in dress and tidy in their habits; and all I have met speak English fluently, and are therefore in great demand.

In mission schools, in addition to these qualifications, a strong Christian character is indispensable; and therefore it seems to me there lies before the Covenanter mission schools in Syria a sphere of no secondary importance, viz.: that of training and sending out to Egypt Christian Syrian girls to fill these positions in the mission schools.

I think it will interest you to know that three among the best of the Syrian teachers I know have been influenced by the American Mission in Latakia. Two are the daughters of a Syrian Protestant pastor, once settled at Latakia, and although

I believe they were never pupils in Miss Wylie's school, yet they as a family looked upon her as a very special friend.

Ever since we discovered that in dear Miss Wylie we had a mutual friend, our interest in each other was very real. The elder sister is the "ideal" of one of our Egyptian teachers, who is herself not only a lovable and capable teacher, but a successful winner of souls.

In Assiut, which is a city of forty-five thousand inhabitants, there is a well-equipped day school—the Khyatt School, built, staffed and maintained by the generosity of a Christian gentleman, one of the first fruits of our Assiut Mission. This gentleman meets all the obligations, but asks the American Mission to engage the teachers and superintend the whole work on Christian missionary lines. One of the teachers in the Khyatt school is, as she calls herself, "one of Miss Mattie Wylie's girls." She has been in this school I think at least twelve years, and is not only an excellent teacher, but assists our missionaries on the Sabbaths, in work among the women and girls in their own homes, in a Moslem village nearby.

I think that these facts go to show that you are, indirectly, but surely, assisting in the evangelization of Egypt, and laying up "treasure where thieves do not break through and steal."

Sincerely yours,

MARY E. MILLIGAN ROBERTSON.

A REMINDER.

A few weeks yet remain in which the women and children of Pittsburgh Presbytery may complete the gathering in of contributions to their annual thank offering, "a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee."

A few workers here and there cannot

make the year's work a success. All must pray and labor together, or the close of the year will find our special work still unfinished. The Girls' Industrial Building has been erected and is now being used by appreciative workers. But we need about \$700 to cover our indebtedness to the Board and pay for necessary equipment.

As members of Pittsburgh Presbytery, we claim the Home Mission work among the Syrians as also our work. Generous offerings are earnestly solicited, so that after meeting our obligations to the work at Selma, there may be a large remainder to donate to the work in Pittsburgh.

EMMA C. SLATER.

A CORRECTION.

Dear Editor:

Allow me to ask for a little space to correct a mistake in an article in the March number of OLIVE TREES.

The writer in speaking of the work of the Presbytery of Pittsburgh among the Arabs, says of Mr. Khouri, "He is assisted by his wife, a former pupil at Latakia."

Mrs. Khouri is a daughter of Mr. Nicolo Dabbak, for many years a worker in the Protestant Mission in the Lebanon region, and afterward for years a teacher in our own Tarsus Mission. He suffered many things from enemies of the work, even imprisonment. After his release he was for a time in Mersina, but hearing rumors that the persecutions were to be recommenced, he moved to the United States with his family of six children.

Mrs. Khouri was one of these children. She was born in Tarsus and baptized in the Mission of the Reformed Presbyterian Church, of which both her parents were members. For some time after coming to this country the family lived in Beaver Falls, but not being able to get work

there for their growing boys, they removed to Rochester, Pa., where they lived till after the death of the father. Within the last two years the most of the family moved to New York.

Mrs. Khouri was not of school age when she came to the United States, but subsequently attended the public school and graduated from Rochester High School, and afterward took a business college course, and was able to command a good salary as a stenographer. I write this to let the Church people know that she is well qualified for the work in which she is engaged. Brought up by a mother who is an educated and refined woman, she is a lady, and her example ought to be a stimulus to the girls with whom she comes in contact.

I hope that this introduction in print may lead some of the ladies in the vicinity who are interested in the work to make the personal acquaintance of Mrs. Khouri, which I feel sure would be a mutual benefit.

MARY E. METHENY.

ANNOUNCEMENT.

The L. M. S. of Geneva Congregation are looking forward to the coming meet-

ing of the Woman's Presbyterian Missionary Society, and desire that it shall be most profitable and enjoyable.

This will be the first meeting of the Presbyterian to be entertained by Geneva Congregation, as in the years when our place of worship was the college chapel, we could not have the use of that for week-day meetings during the college year.

In our comfortable church building, we shall be glad to greet our Woman's Presbyterian for the year 1913. Our desire is, that all may be brought together prepared for this meeting by the Holy Spirit in answer to earnest, believing prayer.

All friends welcome. Date of meeting, May 20-21.

COMMITTEE.

NOTES.

We are glad to give to our readers the article from the pen of Mrs. Mary Milligan Robertson, written for Women's Department a few days before she left America for her home in Scotland. Her daughter expects to spend a few weeks during the summer with her, and in the fall both will return to their work in Egypt.



They tell in Europe the story of a poor man who was confined for many years in a cold, dark dungeon. There was but one aperture in the wall, and through that the sunbeams came for but a few minutes daily, making a bright spot on the opposite side of the cell. Often and often the lonely man looked upon the little patch of sunshine, and at length a purpose to improve it grew within his soul. Groping on the floor of his cell, he found a nail and a stone, and with these rude implements he set to work on the white portion of the wall for a few minutes of every day during which it was illuminated, until at length he succeeded in bringing out upon it a rude sculpture of Christ upon the cross. Let me imitate that prisoner. Circumscribed may be our lot, yet if we love the Lord and pray to Him, and look for His direction, we shall soon discover some tiny chink through which the sunshine of His guiding providence shall come. On the spot where its directing light shall fall, let us, with such means as we can command, hew out, not in cold stone, but in living love, the sacrifice of Christ. So shall we find our special sphere, and fill it to the commendation of the Master.—*Christian Standard*.

EDITORIAL NOTES.

At a meeting of the Board of Foreign Missions, held in New York, Tuesday, March 25, 1913, important business was transacted which OLIVE TREES passes on for the information of the churches:

(a) Treasurer Metheny having reported that there would likely be a deficit of several thousand dollars in receipts for the Syrian Mission, it was agreed that the semi-centennial fund (\$5,924) should be applied to this deficit and that an appeal should be made to the churches for money to cover the balance. On March 23 the overdraft amounted to \$1,794.30; and, as some congregations have not yet sent in their congregational collections to the Treasurer, it is confidently expected that this deficit will be largely reduced, if not entirely wiped out, by the offerings that shall be forwarded during the month of April. Please read this item as many times as may be necessary to impress on you a true sense of personal responsibility to bear a part in the foreign missionary operations of the Church.

(b) Dr. John Peoples, of Asia Minor, who is at present in America on a short furlough, was heard in reference to the medical department of the Mission. Recognizing the special value of hospital work as an evangelistic agency, the Board instructed the Corresponding Secretary to emphasize the pressing need of a hospital in Mersina, and to solicit funds for that purpose. Dr. Peoples, during his furlough, will avail himself of the opportunity of visiting some of the congregations and seeking their aid in this undertaking. All moneys should be sent, not to OLIVE TREES, but to the Treasurer, Dr. S. A. S. Metheny, 617 N. Forty-third Street, Philadelphia, Pa.

(c) Rev. R. E. Willson, of Mersina,

was appointed to arrange for the instruction of any native teachers who may wish to study theology, with a view to the work of the gospel ministry.

(d) It was resolved to call the attention of licentiates and teachers to the need of a teacher to take the place of Mr. Charles A. Stewart as head master of the school in Cyprus. Mr. Stewart will return to America in the summer, and his successor should be in the field before the end of September. This is a most desirable position for any young man. Write for application blanks, or full particulars, to R. M. Sommerville, 325 West Fifty-sixth Street, New York.

(e) Miss Evadna M. Sterrett, who has been quite ill, was granted furlough, and it is hoped she will accept of the invitation of the Board to come home for rest. The churches will deeply sympathize with our senior missionary in Mersina, who has labored so long and successfully in that field, and has evidently broken down under pressure of continuous work. Earnest prayers will be made for her complete recovery. Miss Florence Mearns has been transferred from Latakia to assist in the work at Mersina.

(f) The Board approved the action of the Mission in China in granting Rev. A. I. Robb, D.D., furlough for two summers to recover his health. Dr. Robb underwent a successful operation for appendicitis in February, and expected to sail from Hongkong with his family by SS. Empress of India, April 5, 1913. The Corresponding Secretary was instructed to convey the sincere sympathy of the Board to Dr. Robb and to the Mission in the temporary loss of his efficient cooperation. He will receive a cordial welcome, if able to attend Synod.

(g) The Corresponding Secretary and Elder R. J. Bole were appointed a committee to provide a map of our mission field in China.

(h) In an appeal some months ago for missionaries for Syria and Asia Minor, a knowledge of French was named as one of the requirements. We have been instructed to withdraw that qualification, and instead of it, we will allow outgoing physicians to remain in France or some other country where French is the spoken language, long enough to be able to use French in common conversation.



OLIVE TREES regrets exceedingly that no contributions toward the new missionary home in Latakia have been received during the month of March. It no longer seems strange to us that the young men of the Church are apparently so reluctant to volunteer for service in the foreign fields, when those whom they are to represent are so obviously reluctant to assist in securing for them the ordinary comforts of life. When recently, many, living in different parts of the country, were deprived of their homes and even of food and clothing for their loved ones, by fire and flood and stormy winds fulfilling His word, those who had met with no losses were willing to give to their power, and perhaps in some instances beyond their power, for the relief of the suffering; and should not we who have been kept in peace and safety, far away from scenes of disaster and death, hasten to record our gratitude to the Mediatorial King by laying on His altar free-will offerings for the extension of His cause and the salvation of spiritually destitute men and women, whom He died to redeem? Nor should we forget that in providing a shelter for one who is spending his strength in efforts to rescue the perishing in the villages of Northern Syria, we are pro-

viding a shelter for the Lord Himself.

Since writing this note, we have been requested by Rev. Samuel Edgar, in a letter reporting to the Board his work in some congregations under care of Kansas Presbytery, to give "a subscriber in Eskridge" credit for \$15, which he has forwarded to the Treasurer. We have also sent to Dr. Metheny \$50 from Mr. W. Montgomery, a member of Second New York; and \$10 from the Ladies' Aid Society of R. P. Church, Brooklyn, N. Y.



We gladly insert the following notice in OLIVE TREES at the request of Rev. Geo. C. Lenington:

The International Missionary Union will convene for its thirtieth annual gathering at Clifton Springs, N. Y., June 4-10, 1913.

All missionaries of evangelical churches, whether on furlough from their fields or under appointment to go, are invited to attend this conference. Its purposes are united prayer for the world-wide enterprise, opportunity for comparing work and methods, and mutual acquaintance between Christian workers of every church and every land. The latest information concerning every field is presented in this annual gathering. The trustees of the Sanitarium place at the disposal of the missionaries the chapel and tabernacle that was built for this conference by Dr. Foster, the founder of the Sanitarium.

They likewise offer free entertainment during the conference to all missionaries. Friends of missions will find it easy to arrange for a visit to the gathering.

All who expect to attend, or are interested in the conference, may address the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

THE BOARD OF CONTROL,

GEO. C. LENINGTON, Sec'y.

OLIVE TREES is indebted to George H. Doran Company, Publishers, 38 West Thirty-second Street, New York, for a copy of

NEW THRILLS IN OLD CHINA

by Charlotte E. Hawes, Presbyterian Missionary, Wei Hsien, Shantung, China.

This book is not a novel, and has many attractive features that are not found in works of fiction. Nor is it merely an autobiographical sketch of a distinguished woman. The author tells just enough of her early life, home surroundings and associations, and of the way in which she was led to go to China, to arouse special interest in one who for fifteen years bore an important part in the missionary activities of that interesting country. Her testimony from personal experience to the value of school work among the women and girls of China is full of inspiration for those who are engaged in that form of evangelism. The account of the Boxer rioting and of the heroism of missionaries and native Christians in the testing hour of persecution and death is from the pen

of one who had personal friends among the noble men and women who laid down their lives rather than deny the Lord Christ, and scarcely escaped martyrdom herself. The story of the events that led up to the Revolution, the character of the men at the helm of affairs, and the outlook for the new Republic is told with a graphic power that will not allow the interest of readers to flag from beginning to end. Whether in America among friends or in distant China at work for the salvation of the perishing, Miss Hawes is always a missionary. Her one desire seems to be the salvation of China with its millions of lost men, women and children. In this delightful volume, as with the pencil of a practiced artist, she sketches scenes in which the actors live and move with startling distinctness before the eye. No one who has at heart the winning of China for Jesus Christ can afford to be without this vital and inspiring book. It costs only \$1.25 net, and at that figure any one can own it.

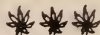


The Synod of the Reformed Presbyterian Church will meet in pro re nata session at Winona Lake, Indiana, Wednesday evening, May 21, at 7:30, to change the regular meeting from Tuesday evening, May 27, at 8 o'clock, to Wednesday evening, May 21, at 8 o'clock, to avoid conflict with Dunkard Assembly.

J. S. THOMPSON, Moderator.



"I have been asked how I look upon Christianity. I am not a Christian in name, but I am trying to follow its great and noble doctrines. Ninety-nine one-hundredths of our people have yet no idea of what it is or means, and it will take time to teach them. The government's place is not to teach them, but it will not hinder their being taught. Instead, it will encourage the missionaries and protect them."—*Yuan Shih Kai*.



Kind looks, kind words, kind acts, and warm handshakes—these are a secondary means of grace when men are in trouble and fighting their unseen battles.—*Dr. John Hall*.



There is no fact more patent to any one of us who reads the book of his own life than that spiritual enthusiasms tend to evaporate, unless they are translated into obedience to every demand which they make upon us.—*J. Stuart Holden*.

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1913.

REV. JAS. S. STEWART, D. D.	}	<i>Latakia, Syria.</i>
REV. SAMUEL EDGAR.....		
J. M. BALPH, M. D.....		
MISS MATTIE R. WYLIE.....		
MISS MAGGIE B. EDGAR.....		
MISS F. MAY ELSEY.....		
MISS A. LOUISE CROCKETT.....	}	<i>Mersina, Asia Minor.</i>
REV. ROBERT E. WILLSON.....		
REV. ANDREW J. MCFARLAND.....		
JOHN PEOPLES, M. D.....		
J. FRENCH CARITHERS.....		
MISS EVADNA M. STERRETT.....		
MISS ELMA FRENCH.....	}	<i>Larnaca, Cyprus.</i>
MISS FLORENCE MEARNS.....		
REV. WALTER MCCARROLL.....		
MR. ROY ESMOND SMITH.....	}	<i>Nicosia, Cyprus.</i>
MR. CHARLES, A. STEWART.....		
CALVIN MCCARROLL, M.D.....	}	<i>Tak Hing Chau, West River, South China.</i>
REV. A. I. ROBB, D. D.....		
REV. J. K. ROBB.....		
REV. JULIUS KEMPF.....		
REV. D. R. TAGGART.....		
REV. WILLIAM M ROBB on furlough		
J. M. WRIGHT, M. D.....		
MISS KATE MCBURNEY, M. D.....		
MISS IDA M. SCOTT, M. D.....		
MISS MARY R. ADAMS.....		
MISS ELLA MARGARET STEWART		
MISS JENNIE DEAN.....		
MISS ROSE HUSTON.....		
MISS ANNIE J. ROBINSON.....		
REV. ERNEST C. MITCHELL.....	}	<i>Do Sing, West River, South China.</i>
MISS JEAN MCBURNEY, M. D.....		

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1913.

- REV. W. W. CARITHERS, *Indian Mission,*
Apache, O. T.
- REV. W. J. SANDERSON, *Southern Mission,*
Selma, Ala.
- MR. WILLIAM CARSON, *Jewish Mission,*
800 So. Fifth Street, Philadelphia, Pa.

POST OFFICE ADDRESSES OF TREASURERS.

- Syrian Mission, Mission in China and Church Erection—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.
- Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.
- Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.
- Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.
- National Reform—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Transportation Agency Board of Foreign Missions Reformed Presbyterian Church

All questions relating to Railway and Steamship Rates
for Missionaries and Freight should be addressed to

WILLIAM G. CARSON,

205 SOUTH 42d STREET,
PHILADELPHIA, PA.

Telephone, 785 Morningside

WM. McCLEAN'S SON

Undertaker and Embalmer

508 WEST 134th STREET

ROBERT L. McCLEAN

NEW YORK

Who Wants This Space?

Telephones, 2700 Worth.

Established 1860.

THE J. W. PRATT CO.

Printers and
Manufacturing Stationers,

52 to 58 DUANE STREET,

NEW YORK.

MACKEOWN'S

**EYESIGHT TESTING ROOMS
FOR SPECTACLES**

26½ East 33d Street, New York
26½ East 42d Street.

Telephone, 6363 Madison Square

JAMES S. TIBBY

408 PENN
BUILDING

Pittsburg, Pa.

SELLS THE FOLLOWING COVENANTER LITERATURE

PSALM BOOKS (old and new versions), TESTIMONY,
BOOK OF DISCIPLINE, MINUTES OF SYNOD, CON-
FESSION OF FAITH, CATECHISMS, TALES OF
COVENANTERS, POETS and POETRY, ROMANISM
ANALYZED, HISTORY OF THE TRIAL, 1891

WRITE FOR PRICES
